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Europe's Tears for the present WAR.

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SERMON AGAINST SIN.

ESPECIALLY
The Great Sin of Security,
the just and undoubted Cause
of our common Calamities.

Published at the Request of some Friends.

By J. S. A. M.

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Mat. V. 4.

*Blessed are they that Mourn; for they
shall be Comforted.*

IT was great Policy of the King of Syria, when he sent his thirty and two Captains to fight against Israel: *Fight* (saith he) *neither with small nor great, save only with the King of Israel,* 1 Kings 22. 31. He did rightly conjecture that the King being slain, the whole Army would the sooner be discomfited, the like Policy I have observed at this time. Great and many are the Sins of this Generation, that (as it was said of Sodom) the Cry of them is come up before the Lord: But there is one Epidemical Sin, which if we, whose Office it is to fight the good fight of Faith, may be so happy as to subdue, we shall see Satan fall down from Heaven like lightning; many Sinners brought to Repentance out of his Snare, who are (now) taken of him

at his Will; and who do as willingly yield their Necks to his Yoke, as the Bull did to *Mahomet*; who are lulled asleep by his Charmes, as *Sampson* was by the Bewitchings of *Delilah*. It is the great Sin of Security, against which I have chosen this Text, as an Arrow, out of the Quiver of our Saviour's Gospel; by which, I may (if the Lord please to direct my levelling) smite this *Goliath* in the Forehead, and make it fall groveling, like *Dagon* before the Ark of God.

As *Nineveh* was called a rejoicing City, so this may as truly be call'd a rejoicing Age, every Man sitting (as he supposes) safe and secure under his own Vine; like the old World, marrying and giving in Marriage; like the *Israelites* in the Wilderness, sitting down to Eat and Drink, and rising up to Play; or like the Epicure in the Gospel, every one sings a Requiem to his own Soul, *Ede, Bibe, Lude*: Eat, Drink, and be Merry. Religion is become nothing but a Matter of Title; we have a Name, (as was said of the Church of

Sardis) but all is little more than a Form of Godliness, or a very Vizard of Piety; we are all generally without any fear of Evil, every Company carries the Face of Carnal Quietness, Men upholding one another in their Carelessness (like the Stones in an Arch.)

If we cast our Eyes abroad upon the Current of the Times, we may see Pleasure, Epicurisme, that mad Mirth which *Solomon* speaks of, yea Atheism, (for in Truth) many live as it were without God in the World (little better then *David's* Fool) abound, and raging like the Fits of a Fever: This is the true Character of this Age, the Gentleman's, the Yeoman's, and the Artificer's Calling; 'tis the Calling of the Blew and White Aprons, I wish I could not say of some of the long Robes too.

As it was a Law in King *Ahasuerus's* Court where (as the Story tells us) they drunk Wine out of Bowls to an Excess of height; and as the City of *Athens* was wholly given up to Idolatry, so they to Pleasure and Jollity; and as it was a Law in that King's Court, That

no Man might enter it, being Cloathed in Sackcloth, which is a Mourning Garment, so now adays, Men cannot endure to listen to that which may intermit their Carelessness. A Discourse or Conference of Religion dashes all, and seemeth as unwellcome, as is the very Snow in Summer. A Sermon of Repentance is the very Burthen of the Lord; either we like *Felix*, are not at Leisure to hear it, or we make Mowes and Jest with our Mouths, as the Drunkard who made Songs upon *David*, or as old *Lot* to his prophane Son's in Law; we seem to many, as though we did mock, Laughing at Sin and Religion too? Preach we what we will, you will say to your selves, *No evil shall come upon us in our Days*. Thus like the Deaf Adder we stop our Ears, and tho' the Lord ring many alarms to awaken us out of the Bed of Security, yet we resolve (like the Strumpet in *Solomon*) to take our fill, and determine (with the People in *Jeremiah's* time) to do whatsoever thing goeth out of our Mouth. This is the Condition, or rather Sick-

ness

ness of the present Times : and though I am satisfied, that some have more care than the multitude, yet 'tis certain the five wiser Virgins - slumber'd and slept while the Bridegroom tarried long, as well as the five Foolish.

Seeing this is a matter which concerns all, as well they that bear the Sword of Justice, as they that stand behind their Mills ; I pray let it be Entered by all : Let us rouse up our selves, and not cry with the Sluggard in the Proverbs, *Yet a little sleep, a little slumber, a little folding of the hands to Sleep*, Pro. 6. 10. But let us make haste to bind our selves to the Lord in a perpetual Covenant that shall never be forgotten : with *David* let us tie our selves by a holy vow to cast away this Hardened, British, presuming carelesness, as it were a menstruous Cloth. Otherwise unless we do even strive against this bewitching evil out of Hand, we shall be hardened with the Deceitfulness of Sin, given up to reprobate Minds and strong Delusions, we shall freeze upon our Drags, and move the God of Heaven to give

give us over, with that fearful Doom,
He that is filthy, let him be filthy still,
 Rev. 22. 11. and with that of Solomon,
Because I have called and ye refused, I have
stretched forth my Hand, and no Man re-
garded me, I also will laugh at their Ca-
lamity, I will mock when their fear com-
eth, Prov. 1. 24, 26.

How near these threatnings are to Execution, we may consider by seeing almost all Christendom mourn with the dark purple of it's Blood, and plagu'd with the ruin of many thousands of Men's Lives, and thousands of Souls too, that fall in actual Iniquity.

If this be not an object for our tears, we are the most uncharitable, most Obdurate Creatures in the World: *Niebe's* Stone is not fit to be our Emblem, for that Stone could Sweat Tears: We are more Rock than that which *Moses* struck, whom the rod of God cannot make weep; we are next degree to *Lucifer* himself, for only Hell is sure at ease to see its Company encrease.

The Son of God did sweat, and pray, and cry, and shed a Torrent of Blood and Water, and suffer Death for Sin. If then there is in us any Love of that our Jesus, or indeed of our selves, we would now trans-

transplant the Agonies, and make them ours, and sweat out a few drops of Sorrow to cure us of those Fevers of our Sins, which only can make us happy in this and the other World, For *blessed are they that mourn, for they shall be comforted.* The Duty enjoined is Mourning, and the Comfort promised both present and future. *Blessed are they that mourn,* viz. for Sin, because it is Sin, a Breach of God's will, and an Offence to his Majesty : for sure it must be a great Grief and matter of Sorrow to every pious Soul, who hath any esteem for the Honour of the Living GOD, and the Immortal Souls of Men to see Iniquity become impudent, and Sin triumphant. To see the Law forsaken, the Covenant broken, the true and Evangelical Worship of God neglected; the Sabbath prophaned, and the Sacraments slighted : To see proud Women walk with stretched out Necks, priding themselves in their Beauty : So many vain glorious *Haman's*, calling for their Friends to tell of the multitude of their Riches ? So many *Belsazzar's* or Sons of *Belial* with their Carousing Cups and marks of Drunkards, boasting, that they have devour'd as much Ale and Wine, *quantum Lausiea bibebat*, as would refresh the Sorrows of Forty Languishing Prisoners ; or that they have Out-feasted *Anthony* or *Cleopatra's*

ra's Luxury. To see so many *Sichems*
 with their Eyes full of Adultery ; so ma-
 ny *Cain's* with Hands polluted with inno-
 cent Blood, full Fraught with Malice and
 Revenge. So many *Ananias's* and *Sapphi-
 ras*, guilty of Lying, Dissembling and Cheat-
 ing ; To hear God's Sacred Name prophane-
 ed by execrable Oaths : Alas ! that we cannot
 pass the Streets, but we hear Children that
 have scarce learned to speak, learn'd to swear :
 and the Elder sort never think they have spo-
 ken well, till they have sworn lustily. The
 like prophane Practices, it was, that vexed
 the righteous Soul of *Lot* from Day to
 Day : And it was the Iniquity of the time
 and place where *David* Lived, that made
 him complain, *Woe is me that I am constrain-
 ed to dwell with Mesech, and to have my ha-
 bitation among the Tents of Cedar, Ps. 120. 5.*
 Therefore, *Blessed are they that mourn, viz.*
First, For their own Sins. Secondly, For
the Sins of others. And Thirdly, For Sin
as it discovereth it self in the Calamities,
which by the Justice of God, it brings up-
on the times. For the first, That our own
Sins are to be mourned for, surely none
will deny ; Repentance being of absolute
necessity to Salvation, Except ye Repent, ye
shall all likewise perish, Luke 13. 3. 'Tis
the Mother of that true Repentance, which
is not to be Repented of, 2 Cor. 7. 10.
Godly sorrow worketh Repentance to Salvation.

If we cast our Eyes into the Book of God
 we shall there find a whole Catalogue of
 Godly Men mourning grievously, and lamenting
 pitiously for their Sins. There we shall find *David* fainting, and watering
 his Couch with his Tears, *Pf. 6. 6. Hezekiah*
Chattering like a Crane, and saying, I have
did mourn as a Dove, my Eyes fail with looking
ing upwards, O Lord, Isa. 38. 14. Ezra up-
 on his Knees in heaviness, *Ex. 9. 5. Job*
 abhorring himself in Dust and Ashes, *Job 42.*
 6. *Daniel* sorrowfully confessing his Sins,
 and seeking the Lord by Prayer, *Dan. 9.*
Manasseh humbling himself greatly, *2 Chr.*
 33. 12. *St. Peter* weeping bitterly, *Mat.*
 26. 75. *Mary Magdalene* washing Christ's
 Feet with her Tears, and wiping them
 with the hair of her Head, *Luke 7. 38.*
 And *St. Paul* crying out, *O wretched Man*
that I am ! Rom. 7. 24. Who would not
 wish to be one of this Blessed Company, for
 if they mourned and went to Heaven in a
 Vail of Tears, how can we expect a Cal-
 mer passage ? And know we this for a cer-
 tainty, that the Comforts of the Gospel,
 which are treasured up in the holy Jesus,
 appertain only to such, not to them that
 are at ease in Zion, but to them that Mourn
 in Zion : The Spirit of Heaviness goes be-
 fore the Garment of Gladness ; And there
 is no Reaping in Joy without Sowing in
 Tears

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Tears, Ps. 126. 5. This kind of mourn-
ing is necessary for all kinds and sorts of
Sins, viz. 1. For our Original Depraved-
ness, and Proneness of our Carnal part to
all Evil, that stain that we were born with,
that Engagement to death that we brought
into the World with us. 2. The actual
and habitual Sins of our unregenerate Life,
and also the gross foul Acts which Men
sometimes commit; those unkind Stabs
and Wounds to our own Souls; those cruel
self-murderers, whose Wages is Death e-
ternal. And 3ly, The many Slips and Falls
of our most regenerate Life; so that this
mourning for Sin is not one initial Act of
Sorrow for Sin past, but also a current, per-
manent State of Humiliation for Sin pre-
sent, and through the whole Life never to
be out dated. Now Grief and Sorrow is
not of any use at all, but only in this, and
in Relation to this; God and Nature, they
say, made nothing in vain: Now if it were
not for our Sins, Sorrow would be almost
in vain; a certain Sign that this Passion
must be employ'd upon our Sins: *Ut proper
hujus tantum sublationem sit concessa*, saith a
learned Father. For doth a Wife loose her
Husband? why, if she grieve to Death,
will her mourning raise him? Is thy Estate
taken from thee? why, thou art sad upon
it, but will thy Tears recover it? But hast
thou

thou sin'd, and dost thou truly mourn for it? why, thy Tears do wash away thy Sin and blot out thine Offence: So that Mourning being every where else preposterous and unprofitable, was clearly intended to be spent upon our Sins. If therefore we be found to chatter with *Hezekiah*, to faint with *David*, upon our Knees with *Ezra*, humbling our selves greatly with *Manasseh*, and weeping bitterly with *St. Peter*, we shall also be comforted together with them, when the Days of refreshing shall come from the Presence of the Lord; In whose Presence there is fullness of Joy, and at whose right Hand there is Pleasure for Evermore. Therefore,

2ly, Or the next Consideration of Sin is, as it is in others, for the Sins of others are a great Cause of Mourning to every good Christian. *Samuel* mourned for *Saul*: *David's* Eyes gushed out with Water, because Men kept not the Law: *Ezra* Rent his Cloaths, and pluck't of the Hairs of his Head and Beard when he heard of the Peoples Sin in mixing the Holy Seed with the People of the Land: The Soul of *Jeremiah* wept in secret for the Pride of the times: *Lot* vexed his Righteous Soul in seeing and hearing the unlawful Deeds of the *Sodomites*: *Paul's* Spirit was stirred in him to see the City of *Athens* wholly given to Idolatry.

dolatry : The Blessed Jesus mourn'd for the hardness of Men's Hearts, and wept over Jerusalem, saying, O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee : how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings, and ye would not ? Mat. 23. 37. And again, he wept over it, saying, If thou hadst known, even thou, at least in this thy Day, the things which belong unto thy Peace ! but now they are hid from thine Eyes, Luke 19. 42. Who can persuade himself to carry the like Christian and Merciful Heart ? who doth not bring forth the like Christian Fruit ? seeing God hath promised by the Prophet Jeremiah, I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow, Jer. 31. 13. And David hath affirmed, He that now goes on his way weeping, and bringeth forth good Seed, shall doubtless come again with joy and bring his sheaves with him, Psalm 126. 6. Just as we behold the poor Husband-man going to and fro with a little Seed, which in a scarce Year he throws with a heavy Heart into the Ground, returning again and again from the Field with Songs of Joy in his Mouth, when the Harvest comes to reward his past Labours with a plentiful Crop of Corn : Thus the mourning Soul is like the watered Earth, like to.

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prove

prove the more Fruitful by that means. There are two main reasons, why the Sin of others should thus affect our Souls.

1. Pity to God. 2. Pity to them. 1. Pity to God enforceth it; for what dutiful respect can he carry to God, who can hear and see God dishonoured without any touch? It grieves a Friend to hear the disgrace of his Friend: The Godly are called the Friends of God; a poor Friendship it is if the Heart be not affected with a wrong done to his Majesty: especially if we consider what God we worship; not a lewd *Jupiter*, nor a revengful *Juno*, nor a fierce *Mars*, nor a wanton *Venus*, nor a thievish *Mercury*, nor a Drunken *Bacchus*; But an innocent Jesus, a just and holy God, whose Eyes are purer than to behold vanity, he hath weigh'd unrighteousness in his Balance, and measur'd Iniquity by his Rule: His Law hath cursed and condemned Sin, his Hands have smitten and scourged Sin; he hath thrown down Angels, plagu'd Men, overturn'd Cities, ruined Nations, and not spared his own Son, when he appeared in the similitude of sinful Flesh, He hath drown'd the World with a Flood of *Water*, & he will burn the *World* with a Flood of *Fire*, because of Sin: The Sentence shall stand unmoveable as long as the Heavens and Earth endures, tribulation and anguish

upon every Soul that continues in Sin, *Jew* and *Gentile*; All Idolaters, Covetous Persons, Thieves and Murderers shall one day see their folly, and feel the price of their unrighteous infection, in weeping and gnashing of Teeth; *knowing therefore the Terrors of the Lord, we perswade Men.*

2. Pity to others requires it: For, whose Bowels (that hath in him a dram of Goodness) doth not yearn within him? whose Heart doth not melt? To see Legions of People that will needs be damn'd, playing the Platonists to Damnation, and running Head-long into eternal Flames; where to their unspeakable woe, they shall find it, experimentally true; who, Alas! can dwell with everlasting Burnings? Surely there can be no true Religion (let Men talk as much as they please of it) where there wants this Compassion and Mourning: *St. Paul* tells us, It shall be one of the Plagues of the last times, that Men shall be without natural Affection, *Rom. i. 31.*

'Tis Storied of *Xerxes*, that when he took a view of his vast Army, which he went to Conquer *Greece* with, an Army such as the Sun never saw, and it could scarce see that, which the Historian saith, did *Cælo minitari tenebras*: as it cover'd and drank up the Sea, and took up and devour'd the Earth; so it did seem to darken
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Heaven too. An Army, which consisted (as some tell us) of two Millions of Men. When upon this view, he had for a while gloried in his happiness to Command so many Nations, and such a powerful Army; notwithstanding, on a sudden he burst into tears, on this consideration, that in one hundred Years there should not one survive of that vast Multitude. Thus *Cesar* wept over the Head of *Pompey*; *Titus* over the ruins of *Jerusalem*, and that famous Roman *Marcellus*, when after a long Siege, he entered by Composition into the famous City *Syracuse*, the tears trickled down his Cheeks to see such a multitude of Inhabitants led into Captivity. See what affection hath dwelt even in the *Heathen*, begetting Sorrow for the Misery and Calamities of their Enemies: A shame for Christians to behold the daily ruin of a World of Souls; numberless Troops led Captive by the Prince of Darkness, to be reserved (with him) in everlasting Chains under Darkness, unto the Judgment of the great Day, and not to mourn for, Condole, nor pitié their sad and deplorable State and Condition in the Bottomless Pit; where there is not the least cranny to spy light beyond those dark Regions, no hope, but they are abandon'd by God, and made the triumph of his Eternal Vengeance.

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And therefore lastly, or the third Consideration of Sin is, as it discovereth it self in those Calamities, which by the Justice of God it brings upon the Times, for this all that believe the Communion of Saints ought to weep and mourn, all Faces must gather Blackness; but more especially, *Let the Priest, the Ministers of the Lord weep between the Porch and the Altar*, and let them say, *Spare thy People, O Lord, and give not thy Heritage to Reproach*, Joel 2. 17. 'Tis God's gracious Compellation to all by the Prophet *Isaiah*, *Come my People enter thou into thy Chambers, and shut thy Doors about thee, hide thy self as it were for a little Moment, until the Indignation be overpast*, Is. 26. 20. Thus was *David* mov'd when he saw multitudes swept away with the Pestilence: *Jeremiah* wish'd his Head full of Waters, and his Eyes a Fountain of Tears, that he might weep Day and Night for the slain of the People, *Jer.* 9, 1. Let his Book of Lamentation be a living Testimony of Grief for Common Miseries: *Nehemiah* sat and wept and mourned certain Days, when he heard of the great Affliction and Reproach of his Country-men, the remainder of the great Captivity. It argueth a desperate Case, when Men are not humbled by Afflictions; *Thou hast smitten them, but they have not sorrowed, thou hast consumed them,*
but

But they have refused to receive Correction, said the Prophet of the forlorn *Jews*, *Jer.* 2. 30. Although a Man have no cause of dejection, in regard of any personal grievance, yet the Miseries of others are a sufficient motive for that cause : *Nehemiah*, tho' he himself was well enough, being the King's Butler, and in great favour with him, professeth that he could not be merry, so long as he heard of the hard estate of his Country-men : And although *Moses* lived at ease in *Pharaoh's* Court, yet still his Mind was upon the burden of the *Israelites*, and had no rest in himself until he went to visit his Brethren.

All that I have said, ought to put us upon a serious consideration of the mournful Estate, and the sad and lamentable Condition of *Europe*, now lying Mangl'd and Gash'd in its own Wounds, and besmear'd in its own Blood ; still hearing of nothing but Wars, & rumours of Wars, as tho' these were those last Days spoken of by our Saviour, when there should be Signs in the Sun, & in the Moon, and in the Stars ; & upon the Earth, distress of Nations, with perplexity, the Sea and the Waves roaring, Men's Hearts failing them for fear, and for looking after those things which are coming on the Earth, *Luke* 21. 25, 26. When all that are in their Graves shall hear the Voice

of the Son of Man and shall come forth; and all that are alive and remain (as well in the Camp as in the Church) shall be caught up to meet the Lord in the Air, to receive their last and fatal Doom. Alas! that *Christendom*, which should be *Grumapacis*, the Bosom of Peace, is *Campus Martis*, the Seat of War, *Aceldama*, a Field of Blood; the very Slaughter House of dying Christians; may it not be the Devil's Harvest for catching Souls: That in the Kingdom of the Holy Jesus, where Nation should no longer rise against Nation, nor Kingdom against Kingdom, nor should they learn War any more, but beat their Swords into Plough-shares, and their Spears into Pruning-hooks; where the Wolf shall dwell with the Lamb, and the Leopard lie down with the Kid, and the Lion shall eat Straw like the Ox, and the Sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand into the Cokatrice Den: When all Ferity and Inhumanity shall be laid aside, and the most different Natures, Tempers and Inclinations, shall come to the sweetest Harmony and Agreement: Whereas if we look upon our selves, there was never more bitterness of Spirit, never more rancour of Malice, never more heat of Contention, never more Symptoms of Hatred

and

and all Uncharitableness, then amongst those who make Profession of that Faith, which was once, and but once for all delivered to the Saints. So that now may a Heathen say; Where is their God? And others Object, Are those the Disciples of that Peaceable Jesus? whose Legacy to us all was Peace and Love, ratified, confirmed and sealed up in his own Blood, *Sed vā huius per quem scandalum*, *Woe be to him by whom Offence cometh.* Therefore

Blessed are they that mourn, for they shall be comforted: I should encourage those that do thus mourn, but the Text does that sufficiently, they are Blessed, and they shall be Comforted: The Lord we see bears a special respect to those whose Spirits are full of Heaviness, in the regards I have Named; for tho' Heaven be his Throne, yet he humbleth himself to behold him that is poor and of a Contrite Heart. The Seat of the Lord is full of Glory, and from thence he beholdeth all the Earth; but his more special Eye is to the trembling and bruised Soul, the mourning Spirit is to him the most pleasing Sacrifice. *For thus saith the high and lofty One that inhabiteth Eternity, whose Name is holy; I dwell in the high and holy Place; with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Hearts of the contrite*

ones,

ones, *Is. 7. 15.* The Lord hath a bottle
(saith David) in which he puts the Tears of
 the humbled, not one of them falleth to the
 Ground without his Notice. 'Tis true God
 hath a general Providence over all, Thou
 Lord shalt save both Man and Beast, but
 the sobbing, sighing and groaning Hearts
 are his chiefest Treasure, and the Sower
 in Tears shall reap in Joy.

In the times of common Miseries, the
 Lord maketh special Provision for the
 safety and comfort of all that mourn.
 Thus, when the Six Angels (like Men)
 were come forth against *Jerusalem*,
 with every one a Weapon in his Hand
 to destroy it: *First*, There was a course
 taken, to set a Mark upon their Fore-
 heads which did mourn and cry for all
 the Abominations that were done in the
 midst thereof. The Sword of Venge-
 ance was not drawn forth to the Slaugh-
 ter, till particular Order was taken for
 their safety, *Ezek. 9. 4.* Lot was in
 continual Sorrow for the Sins of *Sodom*,
 and we see the destroying Angel could
 do nothing, till he was come to *Zoar*,
 the Place appointed for his Refuge.
 Thus are those blessed Mourners hidden
 in

in the Day of Slaughter, and if it happen that they are swept away with common Calamities; yet precious in the sight of the Lord is the Death of such Saints: which was the occasion of *Balaam's* Wish, *O let me die the Death of the Righteous, and let my last end be like his*, Numb. 23. 10.

God hath tied himself by a Promise to afford to all such a gracious Plenty of inward Refreshment. Blessed are the Poor in Spirit; for theirs, or of them, is the Kingdom of Heaven: Blessed are they that Mourn; for they shall be Comforted. The Gospel is truly said to be Tidings of great Joy; yet the Sweetness appertains only to those that Mourn, for so saith Christ by the Prophet *Isaiah*: The Spirit of the Lord is upon me, he hath sent me to Preach glad Tidings to the Poor, to bind up the broken hearted, to comfort all that mourn, *Isaiah* 61. 1, 2. Those he will fill with good Things, their Souls shall be satisfied as with Marrow and Fatness, while their Tongues do praise him with joyfull Lips; they shall have the Spirit of

of Consolation, a blessed Witness in their Bosoms, that they are the Children of God: And if Children, then Heirs, and Coheirs with Christ of an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for them; and which they shall perfectly and eternally enjoy, when Christ shall appear to wipe all Tears from their Eyes; when they shall hear that blessed Sentence of Absolution pronounced, Come ye blessed of my Father, inherit a Kingdom prepared for you from the Foundation of the World. You who have followed me in my Temptation, you who have not been discouraged by the meanness of my first Appearance, shall ever be with me, live with me, and never be separated from me more: 'Tis in vain for me to go about to express that Glory and Comfort, which neither Eye hath seen, nor Ear heard, nor yet hath entered into the Heart of Man: We can think a great deal more than we can speak, but we shall then feel what we cannot now conceive; when every Face shall shine with

with Chearfulness, every Eye shall sparkle with Joy, every Heart shall overflow with Gladness, every Mouth shall be filled with Hallalujah, and the whole Quire shall sing together the new Song, the Song of *Moses*, and of the Lamb in the midst of all Joys in the Heavens for evermore.

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